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# THE African Repository

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## CONTENTS.

	PAGE.
INTERESTING CORRESPONDENCE .....	225
THE PROBLEMS BEFORE LIBERIA: BY REV. EDWARD W. BLYDEN, D. D. ....	228
LIBERIA ANNUAL CONFERENCE .....	240
LIBERIA BAPTIST MISSION .....	244
READING THE KORAN .....	245
A FEMALE MOHAMMEDAN MISSIONARY .....	246
THE SEASONS IN EQUATORIAL AFRICA .....	246
A LAND OF PROMISE .....	247
DR. LIVINGSTONE ON CENTRAL AFRICA .....	248
DR. LIVINGSTONE'S TRAVELS AND DISCOVERIES .....	249
THEY WILL DO IT .....	251
AMERICAN RELATIONS WITH LIBERIA: BY GENERAL J. W. PHELPS .....	252
ITEMS OF INTELLIGENCE: Commissioners from Liberia—African Steamship Company—Mail for Western Africa—Return of a Teacher—Special Mis- sionary Service—The Sierra Leone Church—The Gaboon and Corisco Mission—A Beautiful Reception—An African Lovedale Institution .....	255
RECEIPTS IN JULY .....	256

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## INTERESTING CORRESPONDENCE.

We call attention to the following letter, with its editorial heading, copied from *The New Era*, published in Liberia. It presents a view of "the situation" taken from a negro standpoint, which is worthy of notice. For the information of some of the readers of the *REPOSITORY*, a brief statement in regard to the parties may be desirable. The editor and proprietor of the paper mentioned is Augustus Washington, who with his family emigrated to Liberia some twenty years ago from Hartford, Connecticut, where he sustained the reputation of an intelligent, industrious, Christian man. He had been two years a student in Dartmouth College. In Liberia he has been honored with the office of Speaker of the House of Representatives, which he filled with ability and general satisfaction. The African Republic has few more valuable citizens.

The name of his correspondent he has not seen fit to publish. But we know him well, and know him to be an intelligent, enterprising, successful business man, who enjoys the respect and confidence of the community where he was born and still resides:

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Copies of *The New Era*, as a voice from Africa, have brought to us replies from many old friends in the United States. While we have, and must ever retain, a great love for the United States with her just laws, liberty and equality under the law, and her free institutions, we could not consent to live there and contend for the practical exemplification of the liberal principles of the amended Constitution. We believe, too, that it is the freest and best Government on earth for the European or Anglo-Saxon race, but ages must pass away before it can be truly said to be the home of the African race. Perhaps it is well in the order of Providence that it is so. Like the sons of the Emerald Isle, though they cannot live in their

native land, still they love it; and we must confess and say, too, America, with all thy faults, we love thee.

The letter below, from an old friend of character and standing in the community in which he resides, gives an idea of what must ever be the sentiment and feelings of a liberal, educated and refined mind. We think that were we in his place, we might feel and write in the same strain.—ED. ERA.

FRIEND WASHINGTON: I have received several copies of your paper, and have intended to acknowledge the receipt of them for some time, but I have had so much to look after that I have not felt much inclined to attempt to do anything outside of what was absolutely necessary.

I am now out of business, and have time for most anything. My brother and I could no longer agree. I have sold out my interest to him, and am living now a life of elegant leisure; but I think it will be of short duration, for I am going to look about for something to do, and may go to New York or may start in some other city a new business career which may only last for a couple of years. I am very desirous to sell out all my interest here, and take the proceeds and leave the United States; but the late Wall street panic has unsettled values so that to sell now my real estate I should have to sacrifice so much that I should probably have too little left to derive an annuity sufficient to live off from, with my habits of life and way of living. Of course, I desire to keep what I have, and calculate it may take me a couple of years to close out, and then I hope to go to France and spend the balance of my days, as the United States are only for white men to live in. True, many of the laws relating to the blacks have been liberalized, but the people are as bitterly prejudiced as they ever were, as a mass. On every side one has to meet with superciliousness on the one hand or condescension on the other. Politicians, both State and National, have striven, for the sake of black votes, to harmonize the antipathies of the masses; but it cannot be done, though there is a deal of affectation on the part of both whites and blacks that we are better off—but I fail to see it. Public opinion is all against us, and will be while we are poor and numerically inferior, and that probably will be the case forever. It is argued that because they have condescended to give blacks the ballot, they are benefited thereby; but the whites themselves are and have been so contaminated and demoralized that this is one of the most farcical governments on earth. But I did not intend to write any political essay. I simply wanted you to understand I do not like any country where I cannot travel over it with the advantages and facilities that any one else enjoys without any more liability to insults and inconveni-

ences or discomforts than any one else is liable to, which cannot be done in the United States, where they boast of their liberality and equality; which are the biggest falsehoods ever uttered. Republicanism is a great fraud to any one, and is tenfold a greater one where blacks are the subjects, in this country. This country is a splendid one to be a slave in, and labor is better rewarded here than elsewhere; but if you are of the blacks, the decencies and civilities of life are not practiced towards you when you seek for travel, rest, or recreation. In Europe one can go when and where he pleases as long as you have the means to pay for what you want. You can command it on the same terms which any one else can, with nothing or no one to discriminate against you; and it is there the American forgets his prejudices, or would not dare to manifest them. This I have seen, as I spent nearly a year in Paris, and had an opportunity to see a good deal of this. No one, it seems to me, can fail to notice the distance between the blacks and the whites. As long as they can use us for their own ambitious schemes, there will be a degree of favor shown us, but that never penetrates to social life anywhere. Even in the House of Representative at Washington there is no notice taken of the black Representatives by the loudest mouth brawlers for equality and equal rights, so I am informed, and by a member of Congress who ought to know.

Now, for myself, I care not a straw for it, for I can always command what I want of it; but I should be contented if I could feel sure I should have the ordinary courtesies of the traveling public accorded to me. There is much of this country I would be glad to see, but which I shall not, as I would not expose myself to the indignities liable to be encountered with.

I am very glad that you live under circumstances which bring you in contact with nothing of this, as you know how it is here, and I do not doubt that you are more fortunate in living where you are, though there may be much that is not just what you would have it; but you are where you can help mould things as you would have them, in almost whatever direction your wishes may incline you, and you have it in your power to be of very great advantage to the community where you have chosen your home.

Your paper, I think, is destined to be a source of good, and if you can, as I notice you endeavor to, impress on your community that by tilling the soil the people of your country are to be the gainers; for of all occupations in the world, wealth, independence, and self-reliance will be more surely attained thereby than by any other pursuit, and I hope you may be spared many years of usefulness.

**THE PROBLEMS BEFORE LIBERIA.\***

BY REV. EDWARD W. BLYDEN, LL.D.

A usage almost coeval with the founding of these settlements summons us to this gathering to-day. And on this occasion all hearts naturally turn to the great events which the day commemorates, and to the illustrious men—the Fathers of this nation—whose heroic acts rendered possible the pleasant scenes of to-day.

Let us in imagination roll back for half a century the tide of time. Close your eyes for a moment on this comfortable edifice, this well-dressed and intelligent assembly, these open streets, the quietness and decorum of everything around, and bring before your mind the reality of fifty years ago; the dense and impenetrable forest, which covered this cape, the hordes of blood-thirsty savages who haunted all these regions, the hostile and menacing attitude with which they welcomed the first settlers. I should like to stand with you on that little island, in the river, Providence Island, just as that island was when the weary pilgrims landed on its circumscribed area fifty years ago. I should like you to see those noble spirits in the midst of their darkness and trials and loneliness. They had left far away the homes of their childhood. If they looked back towards the land whence they came there was a wide and tempestuous sea between them and their former home; if they looked before them they were confronted by the mighty depths of an untrod and awful wilderness. Everything was new and strange to them. The sounds and sights were novel. The only familiar sound was that caused by the melancholy dashing of the waves against the rocks of Mesurado. If they heard the sound of human voices at all, it was the wild and alarming shriek of exterminating war continually raised against them by the Dey King George and his sanguinary associates, who made every effort to expel them from their insular home, or to confine them to its narrow precincts, forbidding them water and food in order, if possible, to starve them out and force them to leave the inhospitable shores. But in the midst of

\* Extracts from an Address delivered before the citizens of Monrovia, December 1, 1874, at the celebration of the Anniversary of the Pilgrims, by REV. E. W. BLYDEN, LL.D.



their trials they did not despair. Never once did they attempt to relinquish their possession. They gathered in their lonely and untrodden worship, and called upon the great God of the Universe. He strengthened their hearts and nerved their arms; and in a very short time, triumphant over all the obstacles of nature, and victorious over their unrelenting foes, they had crossed the narrow stream and were peaceably settled on Mesurado heights, where they laid the foundation of the Capital of the Republic. Tell me, fellow-citizens, if those men do not deserve a prominent place on the pages of history? Is there anything in the annals of Phœnician, of Grecian, of Roman, or of American colonization to surpass what they did?

I should be glad to-day to go over the ground which, on occasions like this, has been so often trodden, and to rehearse to you anew the thrilling deeds which have been so often recited. I would gladly reiterate those sentiments which, in this house, have so often met with ringing applause as to the daring and bravery and self-denial of the first Fathers of the Country.

But as I attempt to give utterance to words of praise and to pay honor to their memory; as I make the effort to give a plain and unvarnished statement of their sufferings and privations, several venerable forms rise before me; and I seem to behold in vivid apparition, passing one after another before me, the figures of those men who should be had in everlasting remembrance by the people of Liberia. There they are—Lott Cary, Elijah Johnson, Allen James, Ralph Newport, Daniel Hawkins, James Benson, Joseph Blake, Thomas Spencer, Nacy Butler, Richmond Sampson, James Lawrence, Charles Edmondson, Daniel George, Jesse Shaw, Lewis Crook, William Hollinger, William Meade, Charles Brander, Thomas Harris; and, passing with them, I see the noble figure of their foreign leader and teacher, Jehudi Ashmun—

"Their champion when the blast  
Of ruthless war swept by;  
Their guardian when the storm was past,  
Their guide to worlds on high."<sup>\*</sup>

Before proceeding with my remarks, therefore, I am disposed for a moment to give attention to the dim and flitting images

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<sup>\*</sup> Mrs. Sigourney.

before me. I see those spectral forms pointing to the future. And I hear them saying to us their children, "Boast not too much of our exploits. The enterprize we displayed in leaving the lands of our birth, braving the dangers of the deep and the privations of an untrodden wilderness, is not merely a fact proposed to your admiration to be held up for glowing declamation, but it is the source of your being. Our expatriation gave you a home. Our hardships and disasters gained for you the vantage ground you now occupy. But we only began the work you have to do. We only attempted to lay the foundation upon which you have to build. We did not ourselves fully comprehend the greatness of the work we were inaugurating, but its grand, beneficent, and far-reaching consequences are with the lapse of time constantly unfolding themselves.

"We now behold our feeble settlement developed into an independent Republic. We see under its influence and control hundreds of thousands of natives. The great Powers of the earth have given you the hand of welcome into the family of nations, and thus far they have shown themselves ready and willing to protect you in the rights of independent nationality. Study, therefore, to show yourselves equal to the responsibilities which devolve upon you. Fail not to use every effort to gain a position of prosperity, usefulness, and true independence for your infant nation. For if, with all your advantages, you fail to achieve prosperity and happiness for yourselves, and to open to civilization and Christianity the great continent of which you occupy the border, your unsucccess will only deepen the impression that the Negro is indeed an inferior race, and that the Caucasian will feel justified in scorning to acknowledge him as an equal or a brother."

Such, I fancy, would be the words addressed to us by the shades of our Fathers, could their voices be heard among us to-day.

We profess to have assembled on this occasion in honor to their memory. Do we really mean what we say? Let us then, not in words only, but in deeds also, testify our reverence for their names. They did not, it is true, fully understand the exalted mission entrusted to them. But, nevertheless, they prepared with remarkable foresight for the work before



them. And in their privations, and dangers, and sicknesses, and wars at Sierra Leone, Sherbro, Providence Island, and Cape Mesurado; in the sagacity, enterprize, firmness and courage which their circumstances helped to develop, they have left us a noble and abiding legacy. It is now solemnly incumbent upon us, who are reaping what they sowed in suffering and tears, to study how to improve the inheritance they transmitted to us.

Now the question arises, How shall we best fulfil the task which, in the order of Providence, has been devolved upon us? And what is this task? What can we do to render ourselves worthy of those who have gone before us, and to deserve the gratitude of those who shall come after us? Surely we are all interested in the answers to these questions; or, to sum them up in one inquiry, What are the *problems before the Republic of Liberia*?

In the first place, the most obvious and important problem before this nation relates to the aboriginal tribes around us, and to the vast territory either directly or indirectly under our control. From the time the first settlers landed on these shores the aboriginal question claimed their attention. Indeed, they looked upon their mission to this country as having primary reference to the impression they should be able to produce upon the natives. And the earliest records of the colony bear them testimony that they set themselves to the fulfilment of their philanthropic mission with commendable earnestness. But the slave-trade was then rife upon the Coast; and while the cupidity of the natives was being appealed to from various points of the Coast by the unprincipled slave-traders, the country enjoyed no repose, and it was impossible to carry on any improvements or reforms among the people. The settlers were obliged therefore to give their individual attention and energy to acquiring the lands on the seaboard adjoining the first settlement, and at considerable distance from it on either side, in order to free themselves from the pernicious neighborhood of the slavers. The labor of acquiring territory and founding and protecting new settlements occupied, during our whole colonial period and for a greater portion of our national existence, the attention of the colonists. It is only within the last

ten years that our territory has been entirely free from the influence of slavers. But now we are unmolested by any foreign influence, and it is thought that the time has come when attention should be devoted to the interior. Our friends abroad take every opportunity to urge upon us this important work.

Some present to us the *commercial* argument. They point to the vast resources in our interior. It is a fact that many of the articles which are in constant demand in Europe abound in our interior—cattle, cotton, wax, ivory, gum, &c., &c. Bowen, who travelled extensively in the interior says: "The internal wealth of all countries, and especially of so broad and rich a continent as Africa, must always be vastly superior to that of the Coast. In everything except rice and palm-oil, Soudan has the advantage of the Coast. The air is more salubrious, at present the people are more civilized and are superior as to race, and the soil and climate are better adapted to most of the tropical productions which are accounted so valuable to other hot countries. Here, at the present moment, are millions of people, every one of whom may have something to sell and desire something to buy. The caravans of the interior which trade from one market to another often consist of hundreds and sometimes of two or three thousand people laden with home productions. From what I saw and learned at Illorin, I suppose the weekly arrival of such traders at that town cannot be much, if any, less than ten thousand, and the same is going on in every part of the country." With this corresponds the experience of travellers who have gone from among us interior of Liberia; and the present trade of the countries east of Liberia is almost nothing to what it might be if stimulated by the energy and enterprise of the Government and people of this Republic.

Then there is the very important argument in favor of interior enterprise, drawn from the superior *salubrity* of the interior. It is well known that all along the West Coast of Africa there is a belt of malarious lands, which are not favorable to the physical development of man. And where the physical energies are undermined, the intellectual must be impaired. Without a full supply of healthy blood at the brain, the mind cannot be vigorous. The elevated table-lands of the interior

are occupied by an athletic and vigorous race. The Mandingoes, Foulahs, and Hausas are far superior in physical symmetry and development and in their mental characteristics to the natives on the Coast. And when these people come to the Coast and become domiciled here, they degenerate, as may be seen among their descendants in Sierra Leone, and as may be witnessed among the Veys, who, about two hundred years ago, came to the seaboard a strong, warlike, and enterprising people—physically and mentally equal to any tribe on the continent. They are fast degenerating into the numerical and physical weakness of the ill-fated Deys.

It is said that the colored population of Maryland, Kentucky, and Virginia are not only superior in physical development to pure Africans found on the Coast, but actually equal in these respects the white race of the Old Dominion, who have never lived in any but a temperate climate. But these Africo-Americans do not surpass in physical excellence the tribes I have seen in the interior. I have seen there, both among the Mohammedan and Pagan tribes, not isolated cases, but hundreds and thousands (I saw on one occasion fifteen thousand together) men of fine physical development, in robust and energetic health, exhibiting still all the physical characteristics which Herodotus, three thousand years ago, attributed to the "handsome and long-lived Ethiopians" eastward then. Fellow-citizens, there let our star of empire take its way. There health and strength and wealth await us.

But perhaps the most important argument in favor of interior enterprise is the *evangelical* one, which outweighs all other arguments as much as the interests of the next world outweigh those of the present. The great work before us is to exert a restorative and quickening influence on the vast tracts of stagnant barbarism accessible to us. We have a great moral and spiritual wilderness to reclaim, and we should seek the co-operation of the more efficient and intelligent tribes in this great undertaking. The plan of missionary operations in this country proposed by Bowen, after several years' experience, was as follows: "We propose" he says "to run a line of stations from the Coast directly to the remote interior, and there to spread abroad our operations on all sides, in a healthy country among

semi-civilized people, just as a miner runs his shaft directly down to the material for which he is seeking, and then extends his explorations on every side of the mine."

We should gather from the physical attractions of this country the moral destiny that awaits it. "It cannot have been without a moral purpose that the great Creator has scattered over this country the material resources which are being daily unfolded. There they have been through all ages; and God could afford to wait his own time for their manifestation; and as He has waited so long before He has been willing to unriddle the enigma of the sources of the Nile, why should it be a strange thing that He should wait before exhibiting to the world the part which the great negro race is to play in the moral and intellectual history of the human race? From the dawn of creation, the lofty Kong mountains and the range of the Sierra del Crystal have raised their towering heads to the clouds, covered at times, it is said, with snow. Those mighty inland seas in grand primeval beauty, the Victoria and Albert, Nyanza and Tanganyika, have always spread out their vast expanse of waters. The Nile, the Lualaba, the Niger, and the Zambezi have ever received their tributary streams and borne them to the ocean. Falls rivalling Niagara have displayed their grandeur to the simple and wondering natives. While in the old world empires have arisen, continued for centuries, decayed, and succeeded by others which have met the same fate, all these physical glories have remained in Africa in primeval innocence and quietness. No mighty nations, we are told, have sullied their purity with sanguinary struggles. They have been the scene neither of the victories of peace nor the triumphs of war. They are in their pristine glory, waiting for the messengers of peace and goodwill—for the appliances of civilization and the arts.

Now, fellow-citizens, have we no ambition as a people, favorably situated for so glorious an enterprise, to awaken to intellectual and moral life those beautiful but slumbering solitudes? Have we no ambition to be instrumental in shedding a spiritual lustre over all that natural loveliness and grandeur? Have we no aspiration to carry, if possible, the light we have to the remotest corners of the land accessible to us, destroying the

fanés and casting down the idols of heathenism, supplanting the superstition of the greegree bush with the elevating influence of Christian sanctuaries and Christian churches, softening down the harshness of barbarism, turning the instruments of cruelty into implements of husbandry, swords into ploughshares and spears into pruning hooks?

As a small and feeble nation we have made some impression on this continent. This no candid observer will deny. But shall we be so complacent at the little that has been achieved as to sit down now and fold our arms in inglorious ease? Shall those of us who have made some advance in worldly means sit like gods on thrones apart, content merely to contemplate what we have done, and hold high converse, or shall we like Alexander "weep for worlds to conquer?" For my part I do not believe that we shall continue in this stagnant state. I believe that Liberia too is subject to the law of progress, and that law goes on through all eternity. Yes, in spite of our drawbacks, we too shall advance. Obstacles in the way will be removed by the increase of more light in the land.

"Ever through the ages one increasing purpose runs,

And the thoughts of men are widened with the process of the suns."

I say we shall carry on this work, because I believe that the spirit of the old settlers, the first fathers of the country, will again animate their descendants. As already intimated this question of the interior is not a question which has suddenly sprung up in Liberia. It has claimed the attention of our leading statesmen from the earliest days of the colony. It has always been felt as one of vital interest to the growth and perpetuity of this nation. It has always been looked upon as the ultimate aim to which all other efforts should tend. What is now needed, therefore, is the *reconstruction* in the public mind of a clear and high idea of the magnitude and importance of the work which Liberia is called to perform. In looking over the records of our colonial history, I find a thanksgiving proclamation issued by Governor Roberts; and among the subjects recommended to the people, during their united worship, was "to offer up humble and fervent prayers to Almighty God for the conversion of the heathen tribes

around us, especially those who have incorporated themselves with the people of these colonies." In his message as President of Liberia in 1853, he says: "There are few subjects that can enter with greater force and merit into the deliberations of the Legislature than the consideration of the best means of promoting, especially among the native tribes, the agricultural interests of the country. This source of national independence and wealth I recommend to the *constant guardianship* of the Legislature."

In his message delivered in 1856, President Benson says: "The organization of some well-digested and effective system, by which unobstructed intercourse to and from the wealthy sections of our interior might be secured, has hitherto been a desideratum. The principal barrier has been a want of means for opening a highway, and for the adequate compensation of discreet and enterprising agents to be located at suitable points; and to itinerate, as occasion may require, for the purpose of carrying out the very humane and laudable provision contained in the 15th section of the 5th article of the Constitution of the Republic, which, recognizing as a cherished object of the Government the improvement of the native tribes, and their advancement in the arts of agriculture and husbandry; and which provides that the President shall appoint discreet persons to make periodical tours among them, for the purpose of calling their attention to and instructing them in those wholesome branches of industry."

I had intended to quote in your hearing to-day on this important subject from the eloquent appeals of Teage, the earnest exhortations of Warner, and the sanguine utterances of Royce; but time would fail me, and I must hasten to the next point.

The next problem of importance which presses upon us for solution is the *educational* one. This, of course, is felt on all hands as a subject of absorbing interest, indispensable to the proper growth and perpetuity of the nation; and yet here, too, we have no clear and well-defined policy. We have within the limits of the Republic a population computed at six hundred thousand souls, for whom we are morally bound to provide the means of culture; but our system of education,



even in the civilized settlements, is far from commensurate with our wants. Here, too, I might quote from our leading statesmen, all of whom have written largely on this question. I will give you one: President Payne, in his annual message to the Legislature in 1868, says: "I recommend the adoption of a compulsory educational system for the whole country—a system making it obligatory upon every parent, every guardian, protector, or any person having a child or children, apprentice or apprentices, orphan or orphans, legitimately in his, her, or their control, to cause them to attend the Government school or any other in the city, town, or village three hours each day that school is taught, when not unavoidably inconvenient. I do not intend any reflection on the people of Liberia by an intimation unfavorable to their appreciation of the advantage of education; yet I propose to leave with no citizen the election whether a child or an apprentice committed providentially to him should be withheld from the advantages of a common-school education. It is a subject involving a tremendous responsibility. It is with you to determine whether within a few more decades every citizen, aboriginal and Americo-Liberian, shall possess a primary school education."

We want first common schools established all over the country, in order to apply the judicious compulsory regulations recommended by President Payne; but these schools should be influenced in their spirit and character from our highest source of education—the College. The spirit that should inform, guide, and rule them should descend from that institution. President Payne was correct in urging upon the Legislature the importance of a primary-school education for all the people. There can be no proper system of education in any country which does not devote as much attention to the common school as to the college. Education in its higher character will never be reliable, unless education in its lower character is attended to. A true system of education for any country must embrace both; and it must embrace both always in this relation, that the spirit of the college shall give tone and character to the spirit of the school, as indeed it ought to make itself felt in the intellectual and spiritual life of the entire community.

We cannot, of course, compare our College here, either as to its internal machinery and appliances or as to its facilities for external influence, to any college in Europe, still it is a fact that it is to Liberia College that we must look mainly for the proper solution of the educational problem before us.

With regard to the diffusion of education among our interior tribes, there are several very important questions that present themselves; but in default of time to discuss these matters more fully, I may simply remark that the difficulties in the way of training these tribes are perhaps not so serious as at first sight may appear.

We cannot, of course expect to do much with the adult population, but there are thousands of little children—the coming men—who are accessible to our educating and moulding influence. The work is the work of the Government, aided, it may be, in some measure, by missionary societies. If we would silently and quietly, without friction, raise these surrounding tribes; if we would seduce them from the charm of fetichism, and wean them from the influence of Mohammedanism, without appearing to interfere harshly with their traditional customs or exposing ourselves to the charge of proselyting; if we would teach the English language without much trouble; if we would introduce our habits of thought and modes of industry; if we would emancipate them from error, misdirection, waste, and lethargy, we have but to adopt and apply the infant-school system. Let teachers go forth among them in all our counties, and take the little prattling infants, and begin with them with the primer. Such a plan, patiently and perseveringly pursued, would in a few years imbue all these tribes with the power and spirit of our institutions, and they would easily become a constituent and effective part of our political and social organization. It is said that the military and other schools of the French, in the time of the first Napoleon, so nourished the young spirits of the empire into the prevalent sentiments of glory, especially into the vast aspirations of Bonaparte himself, that almost one entire generation of youthful mind placed itself without reserve at the disposal of the emperor's stupendous ambition, as if that generation of youthful mind had been but an accretion and extension of his own grasping power. Now, if such

was the effect of the influence of one mind persistently directed to one object, what might not a whole nation effect with similar definiteness of aim and persistency of effort?

This is the work, fellow-citizens, which, as a nation, we are charged to accomplish. And is there one now in this house who feels no interest in its accomplishment? Is there any man here who feels no interest in this renewing and reconstructing the immense heart of heathenism around us? We appeal to-day, then, in behalf of this cause, to our fellow-citizens of all classes and ranks and conditions. We appeal to the members of the different Christian denominations among us—Baptists, Methodists, Episcopalians, Prebyterians—who must be interested in the extension and spread of the Truth. We appeal to the merchant, who must be deeply concerned in the increase of industry and the honesties of trade. We appeal to the young men. Young gentlemen, the heads of your fathers are whitening for the grave. You cannot expect much more from them. They have done well. They have set you a noble example in holding the nation together under various disadvantages. They are now transmitting it to you, and I do not think that you are indifferent to the responsibility. Will you make up your minds to transfer your capital to the healthier regions of the east? Will you carry your enterprise to Boporo and Musardu? And will you mingle with the energetic inhabitants of those salubrious plains and uplands? We appeal to the venerable President of the Republic and the members of his able cabinet. We appeal to the legal representatives of the people, the legislators of Liberia, who are soon to assemble to enact laws for the nation. We pray that there be no hesitation or reserve on your part, honorable gentlemen, in respect to this great question. On whatever else you may feel indifferent, we beseech you to be thoughtful, whole-hearted, and wide awake on these aboriginal subjects. Whatever else you leave to take care of itself, we trust that you will devise liberal things for this important work.

The eyes of the world are upon us, and if we act well our part in relation to these great responsibilities, we shall call forth the sympathy, co-operation, and applause of all civilized and Christian countries.

## LIBERIA ANNUAL CONFERENCE.

The recent session of this body at Clay-Ashland, beginning January 27th, was of much interest. Bishop Roberts presided, and J. H. Deputie, assisted by W. P. Kennedy, was secretary. Four were admitted on trial, namely, Peter Wright, J. P. Artis, W. F. Hagans, and Joseph Harris: the first named being from the American-African Methodist E. Church. Three have died during the year, namely, L. R. Roberts, J. M. Moore, M. D., and Othello Richards. Brother Roberts was a son of the Bishop, and died at his post in Robertsport, in the twenty-sixth year of his age. He was scholarly, gifted, and efficient, and the Conference deeply mourns his loss. Brother Moore was a doctor of medicine, a man of ripe years and great distinction in the Republic. He had been Judge of the Court of Common Pleas, and served as District Attorney, giving great satisfaction to the people. He was the "star preacher" of Liberia, and always charmed and impressed his audience by his graphic illustrations and vivid imagery. Brother Richards was a venerable minister of nearly seventy years of age, greatly honored and beloved. Seldom has the Conference been so sorely bereaved as during the past year.

The statistics of the Conference are as follows:

1. MEMBERSHIP.—Probationers: Americo-Liberians, 100; natives, 40; total, 140. Full members: Americo-Liberians, 1,530; natives, 362; total, 1,892. Local Preachers: Americo-Liberians, 31; natives, 2; total, 33. Deaths, 49.

2. BAPTISMS.—Children: Americo-Liberians and natives, 37. Adults: Americo-Liberians and natives, 27; total, 64.

3. CHURCH PROPERTY.—Churches, 24; probable value, \$10,690. Parsonages, 4; probable value, \$6,975.

4. BENEVOLENT COLLECTIONS.—For Conference claimants, \$525.

5. SABBATH SCHOOLS.—Sabbath Schools, 25; officers and teachers, 169; total number of scholars of all ages, 1,177. Day-school scholars: Americo-Liberian scholars, 300; native scholars, 90; total, 390.

The stations of the preachers are as follows:

STATIONS OF PREACHERS.—Montserrado District, D. Ware, Presiding Elder. Monrovia, H. E. Fuller; J. S. Payne, H. H. Whitfield, Supernumeraries; St. Paul River Circuit, to be supplied; Millsburgh and White Plains, P. Gross; Arthington, S. J. Campbell, Peter Wright; Robertsville and Crozerville, H. Ryan; Carysburgh and Queah Mission, W. T. Hagans; Robertsport, to be supplied; Marshall and Mount Olive, J. H. Deputie, J. P. Artis; Bea People, Joseph Harris.

Bassa District, W. P. Kennedy, Sen., Presiding Elder. Buchanan, to be supplied; Edina, to be supplied; Bexley, J. R. Moore; Durbinville, W. P. Kennedy, Jun., Kie Peter's Town, W. P. Kennedy, Sen.

Since District, C. A. Pitman, Presiding Elder. Greenville, C. A. Pitman; Louisiana and Lexington, to be supplied; Little Butaw, J. C. Lowrie.

Cape Palmas District, C. H. Harmon, Presiding Elder. Mount Scott, C. H. Harmon; Greenville, to be supplied; Philadelphia, to be supplied.

We think the two following reports will be of interest to our readers:

**EXTENSION OF THE WORK.**—"The Committee to whom the subject of the extension of the work in Liberia has been referred, beg leave to submit the following:

"The broad commission of our Lord, 'Go ye into all the world and preach my Gospel,' breathes out and inculcates the spirit of that noble motto adopted and emblazoned upon the war banner of the entire Christian world—"The field is the world, the world is my parish;" and actuated by the noble principles inculcated in that motto, the universal cry to Liberia is, "Back to the interior—back from the briny waves of the boisterous Atlantic to the peaceful, salubrious, and more inviting everglades and mountain fastnesses of the far interior." Men of hearts and souls imbued with the spirit of this commission, men of means cry to us from far beyond the Atlantic 'Back to the interior.' Prophecy urges it upon us: 'Enlarge the place of thy habitations, lengthen thy cords, and strengthen thy stakes.' Our interests, civil and religious, demand this and shall we still be deaf to these many loud appeals? While aggressive war characterizes other parts of the Christian world, shall we be inactive? The commission of our Lord comes to us to-day with fearful and solemn reverberation from the sacred plains of Judea, 'Go!' This commission is at our door demanding of us, 'Where is thy brother?' and will not, nay, does not, the blood of our brother cry from the ground against us? therefore,

"*Resolved*, That the prevailing sentiment of this Conference is enlargement and extension.

"*Resolved*, That, representing the largest body of Christians in this Republic, we hail it as our imperative duty, in response to these many united appeals to the Church in this country, to stand ready to take the van of the army.

"*Resolved*, That the Liberia Annual Conference stand ready and anxiously waiting the advance of the Mother Church in America, to qualify her for 'his aggressive interior movement.

"*Resolved*, That it is the sense of this Conference that, in order to an efficient and effectual move in this direction, there should be established and founded, somewhere in Liberia, an institution or institutions, having for their object the training of proper young men and youths as recruiting corps for the work, to be denominated 'Missionary Training Institutions for Interior Work.'

"*Resolved*, That the Presiding Elders of the Liberia Annual Conference be constituted agents for the procurement of such young men and youths, either Americo-Liberians or natives, as students for said institution or institutions.

"*Resolved*, That the broad scale upon which it is proposed to take the initiative steps interiorward receives our endorsement, and that, under the superintendency of a man qualified to represent the interest of the home or parent Church, such a work is destined to realize the accomplishment of vastly more than the most sanguine and hopeful have ever conceived.

"*Resolved*, That copies of this report be forwarded forthwith, through our financial agent, to the Board of Foreign Missions in America, the editor of the 'Christian Advocate,' the editors of the 'Missionary Advocate,' and the editor of the 'African Repository.'"

**GENERAL STATE OF THE WORK.**—We, the Committee on the General State of the work, beg leave to report the following:

"As regards the work among the Americo-Liberians, we are grateful to God for the degree of religious interest which pervades throughout the Churches. From a review of this part of our work we are pleased to find—

"1. That the St. Paul's River District has been during the year abundantly blessed with gracious revivals of religion, resulting in the ingathering of many souls.

"2. The Bassa District has also been visited with the presence of the Lord of the harvest, and many have been added to the Churches here.

"3. The work in the Sinoe District is also steadily progressing, though there have not been experienced any signal revivals of religion, yet the Churches are hopeful.

"4. Cape Palmas District has not been as prosperous during the past year as could have been wished, but the brethren at this point are very hopeful, and we are encouraged by the prospects which present themselves.

"The most interesting portion of the work in connection with this Conference is our native work, or the work among the aborigines of the country. O what a field, white already for the harvest, and yet how insufficiently, for the want of means, is it cultivated! We regret exceedingly that we can.



not report that degree of success which is so earnestly desired by the Conference.

"We regret that for the want of means sufficient our missionaries among the natives cannot do that amount of good, nor inspire that degree of prestige and confidence, which is requisite for success. We believe that our missionaries, with the limited means allowed them, are doing the very best they can. We are fully convinced that, in order to full success in our work among the heathen, the stations should be made permanent and comfortable; that there should be furnished to the missionary suitable houses, both for residence and worship, such as may command the respect of the natives.<sup>1</sup> We long for the time when the mother Church, through the Missionary Board, will with a will enter into the work of mission operations in Liberia as in days of yore, when a Heddington, a Robertsville, a Mount Wilkins, and a White Plains were established and energetically sustained. Were there then no fruits? We are the same workers in the vineyard, and we are as ready, nay, as willing as ever. All we ask is that the Missionary Board qualify us, and, God helping, we shall conquer this part of Africa for Christ. We cannot appeal to any other source for help.

"Your Committee, therefore, recommend the adoption of the following:

"*Resolved*, That the Board is earnestly prayed to untie our hands, as above asked, strengthen us, send us forth as missionaries of the nineteenth century, and then patiently wait for the results, which are the Lord's. We have stations among the heathen occupied by strong men, live men, but they and their work are weakly sustained.

The following resolutions were adopted by the Conference;—

"*Resolved*, That, should the Missionary Board in America send to this country a white missionary to labor with us, either in the interior or elsewhere, we shall give him a cordial welcome into our Conference, and co-operate with him in the great work of evangelizing Africa.

"*Resolved*, That this Conference, or the individual members of this Conference, will greet with pleasure the arrival of any traveling agent sent to this country to look after the interest of the work.

"*Resolved*, That the Secretary of this Conference place himself in communication with the authorities of the "Woman's Foreign Missionary Society" at once upon the necessity of opening a Female Seminary in Monrovia under their auspices, urge upon them to send us two female missionaries, and that this Conference will do all in its power to aid so important a work."

## LIBERIA BAPTIST MISSION.

The Committee made appropriations on a reduced scale for the work in Africa, though they are not satisfied with simply making grants in aid to churches in a Protestant Christian State. It may be well to continue to help places like Louisiana, which is mainly peopled by Congoes, and the church at Freemansville, composed of Congoes and other natives, the two churches at the new settlement of Arthington, and perhaps Brewerville, and the Congo church at what is known as the South Beach.

Mr. Richardson is anxious to take up his residence at Boporo, to labor among the Mandingoes. He thinks he can communicate with them through their chief, who speaks English. He reports fourteen baptisms at Virginia, five or six more to follow soon, and fifteen at Arthington.

Mr. Vonbrunn continues to preach to the Bassas, and the Lord continues to bless the word. He feels the need of helpers to preach the Gospel in the vicinity of his town. L. K. Crocker, an educated Bassa, who might have been of great service among that people, died last May. Mr. N. A. Richardson, late principal of the training school at Virginia, has also died during the year.

Rev. Jacob N. Brander, who labors among the people of the Louisiana settlement, preaches alternately at Millsburg and Arthington, where the congregations are large, especially at the latter place. The church at Millsburg is thriving; there are forty children in the Sunday-school. There are ninety members in the church of Arthington, and nearly one hundred children in the school. The Spirit of God has been poured out, and many souls have been converted, fourteen of whom have joined the church. Near Arthington is a native town called Barveah. The people seem very eager to hear Mr. Brander and other brethren who tell them about Christ.

Rev. R. H. Fortnet, of Lower Buchanan, reports a season of refreshing at that station. He also mentions an extensive spirit of inquiry among the natives at Congotown, near by, and there are two who profess to have found peace in believing.

Rev. Samuel Carr speaks of two visits made to a native place called Barflanetown. He says: "The king of the tribe received me joyfully, and called the natives to hear the Gospel. They came together in large numbers, and seemed eager to hear the word. The king and all his people are willing I should preach there as long as I live; and I am very happy to be permitted to go to the heathen natives to preach Christ to them, and show them the way of salvation."

Rev. J. M. Horace, who is stationed at Buchanan, says: "My field is large, and still increasing. The attention of the surrounding natives has been aroused, and I rejoice to say that

I have had the pleasure of telling them of the great love of God our Redeemer—in their native tongue. On their part, there was close attention and an air of deep seriousness." Mr. Horace commends the care of the church at Congotown, referred to by Mr. Fortnet, to the favorable notice of the Committee as needing help. It is located in a heathen community, and has a large opportunity to do good.

The whole number of baptisms reported by the preachers in Africa is one hundred and eighteen. This probably is only a part of the number baptized in all the stations during the year.—*Sixtieth Annual Report of the American Baptist Missionary Union.*

#### READING THE KORAN.

The Koran is the sacred book of the Mohammedans. Their false prophet, Mohammed, said that God handed down this book to him from heaven, a chapter at a time. It is written in Arabic, and must never be translated into any other language; and so in Turkey, India, China, Africa, and, indeed, wherever there is a believer in Mohammed, the Koran is read in Arabic.

Sometimes they meet in their mosques to hear it read, and sometimes in other places devoted to this purpose. The sentences of the book are chanted rather than read, and the speaker usually keeps time by the swaying of his body to and fro. In some places, after the reading of a few chapters, the preacher will get up into his pulpit and preach a sermon.

Boys, but not girls, are taught to read this book. Few, however, understand what they read; the merit is in *pronouncing* the words correctly and musically.

At one time the followers of this religion aimed to bring the whole world under their sway, and with the Koran in one hand and the sword in the other, they went to country after country and said to the people, "Become Mohammedans or be slain;" and in countries where they have the power, they still make great use of the sword in compelling people to become followers of the false prophet.

Those who become thoroughly possessed with the spirit of this religion hate Christianity, as well as the other religions of the world; but in Western and Central Africa multitudes who are called Mohammedans, but who know comparatively little about the system, welcome Christian teachers, and there are very important openings among these people interior from Liberia.

Let us hope and pray that missionaries may soon be raised up to enter these important openings, and teach the people to believe in Christ and not Mohammed, and to read the Bible and not the Koran.—*Missionary Advocate.*

**A FEMALE MOHAMMEDAN MISSIONARY.**

A female Mohammedan missionary, named Mariama, arrived at Fourah Bay, a Mohammedan suburb of this city, early in May. She is an elderly person of a very portly deportment. She left the Fulah country several months ago on a missionary tour, and had halted at most of the Mohammedan towns in the way, and employed her time in them in conversing with and advising Mohammedan women and encouraging them to steadfastness. The Mohammedan populations of Fourah Bay and Foulah town hailed her appearance among them with great joy, and showed her the honors due to a faithful Moslem teacher. Much of her time was spent in visiting and exhorting her Mohammedan sisters to obedience to and reverence for their husbands, to prayerfulness, and all other duties which are expected of them. We are told that her addresses were always very thankfully received.

The missionary activity of the Mohammedan Church, an activity rewarded with much success, is a reproof to our Christian Church. Why should not we labor zealously to convert our own countrymen, whom this superstition has deluded, save our country from further destruction, and try to prevent it from making heathen fields its own?

Does not the zeal of the female Mohammedan missionary put to shame our own? Whilst native Christians are constantly spoken of as throwing off their Christianity among Mohammedans in the interior countries, these people are visiting their missions here, and doing all they can to strengthen them. We have no stations in the interior Mohammedan countries.

We hope many Christian women and men here would copy the Mohammedan missionary's conduct; it should be told in all the churches. Who knows but that it may provoke us to prayerfulness and liberality, and help to make our church a truly missionary church?—*The Negro, Sierra Leone.*

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**THE SEASONS IN EQUATORIAL AFRICA.**

GABOON, April 28th, 1874.

Changeable seasons are not confined to high cold latitudes, for here, on the equator, a remarkable change is attracting the notice of every one. Usually during March and April, which are rainy months, the earth becomes saturated, the springs and fountains filled, and the rivers swollen, but this year there have been but occasional showers, with but little thunder and

lightning. The oldest inhabitant says he never saw the like, nor heard of it from his fathers.

The contrast between the wet and dry seasons is very great. During the latter vegetation suffers, the grass dries and decays or burns, and the leaves from many of the trees fall; the springs and rivulets dry up, and the large rivers cease to be navigable beyond tide water. A large steamer from London is now here at Gaboon, waiting for the Niger to rise, so that it may ascend some five hundred miles to its trading destination. The small steamers that force their way up the swollen Ogovi, against its rapid current, in the rainy season, have to remain here during the dry season. One of these little crafts has just arrived, and brought down the Marquis de Compegnie and his associate, two French explorers, who report having ascended the river a considerable distance further than any of their predecessors, and discovered a large stream entering it from the southeast. They describe the river as broad and beautiful beyond the rapids. They hope to return after a few months and resume their explorations.—*Rev. A. Bushnell, in New York Evangelist.*

#### A LAND OF PROMISE.

Sir Samuel Baker, the African explorer, in a speech at the Brighton banquet, gave a glowing description of the interior of that vast continent now attracting so much interest from the researches of the lamented Livingstone and other travelers. He said that, instead of the sterile desert hitherto shown upon the maps, Central Africa was a magnificent country, rising to a mean level of nearly five thousand feet above the sea. From this elevated plateau mountains rose to various altitudes; the climate was healthy, the soil extremely fertile, the landscape resembled a beautiful English park; the rainfall extended over nine or ten months of the year; the country was well watered by numerous streams. The population was in many districts large, and where the slave-traders had not penetrated, the natives were well disposed. The Nile was navigable for large vessels as far as Gondokoro, fourteen hundred and fifty miles by river from Khartoum; the forests on the banks of the stream would supply fuel without expense for the steamers required; the supply of ivory appeared to be inexhaustible; valuable fibres existed, and their preparation was understood by the natives; the highlands were especially adapted for coffee cultivation, while the lowlands were peculiarly suitable for cotton. There are portions of Africa, especially Fatiko, about three degrees north latitude, that would form a terrestrial paradise. Unfortunately, this beautiful country was subject to a blight that had sprung from the Egyptian discovery of this land of promise.

That blight is the slave-trade, organized by slave-hunters from Soudan, under the pretense of trading in ivory. He estimates that fifty thousand are annually carried down the Nile in small, closely packed vessels. This makes a frightful drain on the population, while its moral effect is worse, as it destroys all confidence among the natives, making them suspicious and hostile. What is needed is the healthful and humanizing influence of Christianity and commerce to redeem the land from the great blight upon its development and prosperity.

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DR. LIVINGSTONE ON CENTRAL AFRICA.

Among the papers of Dr. Livingstone received at the London Foreign Office, there is one which is addressed to the New York *Herald*, dated April 9, 1872. In it he describes the domestic life of Central Africa.

"In some parts of Africa the labor falls almost exclusively on the women, and the males are represented as atrociously cruel to them. It was not so here; indeed, the women had often decidedly the upper hand. The clearances by law and custom were the work of the men; the weeding was the work of the whole family, and so was the reaping. The little girls were nursing baby under the shade of a watch-house perched on the tops of a number of stakes about twelve or fourteen feet high, and to this the family adjourns when the dura is in ear, to scare away birds by day and antelopes by night. About eleven A. M. the sun becomes too hot for comfortable work, and all come under the shade of the lofty watch-tower, or a tree left for that purpose. Mamma serves out the pottage, now thoroughly cooked, by placing a portion into each pair of hands. It is bad manners here to receive any gift with but one hand. They eat it with keen appetites, and with so much relish that forever afterward they think that to eat with the hand is far nicer than with a spoon. Mamma takes and nurses the baby while she eats her own share. Baby seems a general favorite, and is not exhibited till he is quite a little ball of fat.

"Every one then takes off beads to ornament him. He is not born with a silver spoon in his mouth, and one may see poor mothers who have no milk mix a little flour and water in the palm of the hand, and the sisters look on with intense interest to see the little stranger making a milk-bottle of the side of the mother's hand, the crease therein just allowing enough to pass down. They are wide-awake little creatures, and I thought that my own little ones imbibed a good deal of this quality from I do not know what. I never saw such un-



wearied energy as they displayed the live-long day, and that, too, in the hot season. The meal over, the wife, and perhaps the daughter, goes a little way into the forest, and collects a bundle of dry wood, and with the baby slung on her back in a way that suggests the flattening of the noses of many Africans, the wood on her head, and the boy carrying the hoe, the party wends home. Each wife has her own granary, in which the produce of the garden is stowed. It is of the bee-hive shape of the huts, only the walls are about twelve feet high, and it is built on a stage about eighteen inches from the ground. It is about five feet in diameter, and roofed with wood and grass. The door is near the roof, and a ladder made by notches cut in a tree is used to enable the owner to climb into it.

"The first thing the good wife does on coming home is to get the ladder, climb up, and bring down millet or dura grain sufficient for her family. She spreads it in the sun, and while this is drying or made crisp, occurs the only idle time I have seen in the day's employment. Some rested, others dressed their husband's or neighbor's hair, others strung beads. I should have liked to have seen them take life more easily, for it is pleasant to see the negro reclining under his palm, as it is to look at the white lolling on his ottoman. But the great matter is, they enjoy their labor, and the children enjoy life as human beings ought, and have not the sap of life squeezed out of them by their own parents, as is the case with nailers, glass-blowers, stockingers, fustain-cutters, brickmakers, etc., in England. At other periods of the year, when harvest is home, they enjoy more leisure and jollification with their native beer, called 'pombe.' But in no case of free people, living in their own free land, under their own free laws, are they like what slaves become."

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#### DR. LIVINGSTONE'S TRAVELS AND DISCOVERIES.

Henry M. Stanley, in a communication to the London News, after referring to the physical condition of the great traveler and explorer when he parted with him at Ujiji, says:

"It is now asked what he has done since he left England in 1866, and whether all he gained by his labor is lost? To the first question I answer, that a short resume of his discoveries, such as he gave me, and such as I obtained from the study of his map, has been already published. To the second question I answer, that a copious record of his discoveries, extending over a period of six years, which I brought to England, August 1st, 1872, is safe in the hands of Miss Agnes Livingstone, his eldest daughter. This record begins from the day he left Zanzibar in December, 1866, to the 13th of March, 1872. It embraces his discoveries from the mouth of

the Rovuma river on the East Coast of Africa to the Nyassa Lake: those made from the Nyassa Lake in the new lands west of Nyassia, in the district of the Ma Zitu, the Bobisa, Bobemba, the Wa Marungu-Cazembe Rue, Manyuema-Waguhhah, up to Ujiji, where he arrived the 23d of October, 1871. It also contains his discoveries made while he journeyed with me, from about the middle of November 1871, to the 16th of February, 1872, when we arrived at Unyanyembe.

To ordinary readers all this may appear very vague; but if I tell them that Livingstone has tramped a distance of 8,300 miles afoot in that period, they may have a conception of the value of the journal which now lies in the strong room of a Glasgow bank, and which was sealed by me the evening of the 16th of March, 1872. They will be prepared to appreciate the treasure which must now, according to Livingstone's instructions, see the light; they will be able to judge for themselves what Livingstone has done; of the length of the journey the brave heart accomplished. We shall enjoy his humorous description of native character, grieve with him at inhumanity, and revel with him in the midst of sublime scenery in the unrivalled land of the Wa-manyuema and Warua. We shall know what rivers, what races, what countries, what riches there are which fascinated him and detained him until death. But though we have all these in England, there are many interesting bits of paper written with his blood for want of ink, scraps of newspaper closely written over, field note books, hasty jettings here and there, which will be brought to England soon, let us hope, by Lieut. Murphy, and add immensely even to the ponderous journal already in hand. Mr. Murphy must also be bringing the map of Livingstone, which is a treasure in itself, for I know that the traveler took that with him to assist him in the discoveries he intended to make, after he should have received the men and little luxuries which I was requested to send him from Zanzibar.

Livingstone was a laborious note-taker. A little note book was always at hand to jot down on the march what observations he made—which were faithfully copied, or improved upon in the big journal after his arrival in camp. And as Livingstone set great store upon these they must be of great value, and contain much additional information. Besides this record of journey extending over a length of 8,300 miles, and which, it must be remembered, is already in England, there is this last journal from Unyanyembe, begun 2d of August, 1872, and ended about May, 1873, the notes about which Mr. Murphy must have in his possession. It is a period of 273 days or thereabouts, which, at the moderate rate of four miles per day, gives us 1,022 miles, much of which is through a country never trod by white men before.

## THEY WILL DO IT.

There is a growing disposition, strengthened by the fatal results attending British and American Missionary laborers in West Africa, that the proper agents to be employed in that region are the educated and regenerated colored people of the United States. And there is evidence that many of the latter recognize as open to *them* a continent for the exercise of Christian effort and enterprise.

Testimonies of this regard are found not merely in the constant and spontaneous applications made to the American Colonization Society for passage to Liberia, but in recent public utterances and in the action of several leading religious organizations in the South.

Thus the report on missions of the Central Congregational Conference, at its session in Talladega, Alabama, says, "We do heartily recommend that pastors, teachers, and all Christian workers within the boundaries of this Conference do all that lies in their power to create a missionary spirit in our churches and institutions of learning. We recommend that meetings of a missionary character be occasionally held, in which special attention shall be given to the African field, so that the young men and women brought under our influence may be led to see the need of the millions of their own race now living in the darkness of heathenism, and may be thus brought to consider their own duty in regard to missionary work in Africa."

The College of Bishops of the Colored Methodist Episcopal Church in America, in a communication, remark: "We have an eye on Africa, and trust it may not be many years till we shall have men educated to send as missionaries to carry the blessed Gospel to our suffering people there."

The Committee on African Missions of the Southern Baptist Convention report: "That after much perplexity with regard to the anomalous state of our missions in Liberia, and our inability to respond to the piteous appeals of our suspended missionaries there for pecuniary aid, we hope that some providential solution of our troubles may be near at hand. Three brethren have made application to be sent to this field of labor, two of whom from the Colored Theological Seminary of Richmond, Va.,

brethren Colley and Bunts, expect to present a formal recommendation from some colored church or society, and also to receive support—at least in part—from the Colored Missionary Society of Richmond."

Several young men of color in Berea College, Kentucky, are stated to be looking to Africa as a future field of labor.

The Republic of Liberia presents a basis for projecting a hopeful and active scheme for Christianizing Western and Central Africa through the agency of this race, fitted for its work in this country. That continent has special claims upon the prayers and alms of American Christians; claims that will be heeded and requited. The doctrine of one of the most thoughtful of colored men living is, "that the noblest aspiration and the truest development of the black man was to fit himself to go to his ancestral land and to assist in its regeneration. And he will go, sooner or later. God has a providential work for him, a work for his own race, better and nobler than he can accomplish here."

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#### AMERICAN RELATIONS WITH LIBERIA.

BY GENERAL J. W. PHELPS.

I have just received (June 10th) an interesting letter from Mr. J. W. HARLAND, of Buchanan, Grand Bassa county, Liberia. It has been two months coming, whereas, if we of the United States had the proper steam communication with that country, such as is due to our obligations to a remote colony, it would have come to hand in less than a month. There are some twenty thousand people in Liberia who have relations of almost every degree of affinity on this side of the water, and yet there is no regular mail service between the two countries, the principal channel of communication being by the way of England.

Mr. HARLAND is a member of the Liberia Legislature, and is a most devoted patriot, taking a lively interest in whatever concerns the welfare of his country. He has been a citizen of Liberia about thirty-six years, going there when a boy some eight or ten years of age, and is well acquainted with the affairs of the new-born African Republic, the first since the days of Carthage. He gives an account of a new scheme which has been set on foot by the English capitalists. It is to get concessions of land from the Liberian Government, in return for which an English company proposes to build a railroad sixty miles long, establish quays, docks, etc. It also proposes to

have the right of working the mines of the Republic, at the following rates. viz:

On gold and silver.....	£6 : 10 : 0 per cent.
On copper.....	1 : 0 : 0 "
On lead and silver-lead.....	1 : 0 : 0 "
On all other minerals.....	1 : 0 : 0 "

It appears that a gold mine has been discovered at Finley Mountain, at the distance of some sixty miles from Buchanan, and it is thought that it would pay. There is no reason to suppose otherwise.

But there is a difficulty in the way of a transfer of lands by the Liberian Government to a company of capitalists; for that Government is not sole owner, but has only a joint proprietorship with the American Colonization Society of the *territory* of Liberia, the civil and political jurisdiction alone being exclusively possessed by the Republic. Among the conditions entered into between the Republic of Liberia, on assuming its independent position among the nations of the world, and the American Colonization Society, two articles, the 6th and 7th, stipulated as follows, viz:

ARTICLE 6. The Society shall retain the right of locating emigrants in any of the present settlements.

ARTICLE 7. New settlements are to be formed by the concurrence and agreement of the Government of Liberia and the Society.

These conditions were entered into by the two parties in 1848; and hence Liberia can make no grant of its lands for any purpose, however desirable, without the consent of the American Colonization Society. This was a well-considered measure on the part of the Society in surrendering its political control over the colony which it had built up, since it secures the right of locating on African lands to any of the African citizens of the United States who might wish to do so, a measure which no foreign government can interfere with. Twenty-five acres of land is still assured to every emigrant who goes to Liberia.

The question in Liberia now is whether the Colonization Society would ratify a concession of lands and mining rights to an English company, or whether it would prefer to retain these privileges in its own hands. That it would be greatly to the benefit of Liberia to have its mines worked and a railroad built is indubitable; and if American citizens, either white or black, decline to confer the benefit, it would seem that the Society ought to agree to the concession; yet it would also seem that we should have sufficient pride and interest in our own colony to give it a helping hand and share in its prosperity.

For my own part, however, although there is doubtless enough gold in Liberia to amply pay for the working of mines, yet I prefer to see a different inducement for opening roads to the interior. I wish to see a road opened to the Valley of the Niger, to serve as a missionary route and a basis for settlement for the thousands of Africans in the United States who desire to return to their fatherland; as the most powerful means of civilizing a

continent of barbarians; as a debt which we owe to Africans; and as a means of lifting ourselves out of a worse moral climate of malarial, selfish interests, and of more deadly influence. The African is virtually compelled to remain with us from the force of an adverse policy; his presence here being desired now, as it was in the days of slave-holding, for our own selfish interests. We are greedily covetous of all the men we can get from foreign countries, and desire to hold them all for the increase of material prosperity. The presence of the African is the Northern man's fancied gauge of peace and the Southern man's assurance of large crops of cotton.

With respect to the Africans of the United States themselves, in view of the subject of opening up Liberia to civilization, I find the following remarks, which were made by one of their real friends about the time of Liberian independence, and which seem especially applicable to educated Africans of the present day:

"They ought to be made to feel that it is their highest privilege, as well as their imperative duty, to cast in their lot with the pioneers in the work of Africa's civil, social, and religious redemption; and sacrifice themselves, if need be, in the stupendous work of spreading free Government and civil institutions over all Africa, and bringing her uncounted population all under the dominion of the Kingdom of Heaven."

If the late enslaved Africans of the United States have not the heroism to follow, in numerous instances, the example of a Roberts, a Blyden, a Freeman, a Harland, and others, it is indeed doubtful if they can aid Republican Government anywhere.

Of the three principal negro Governments now in the world, Liberia, Hayti, and South Carolina, it would seem that the first, if it had the proper roads, would be the most desirable to Africans for a residence. The population of these three countries does not greatly differ in numbers, that of Liberia and South Carolina being each about seven hundred thousand, and that of Hayti upwards of half a million. The debt of Hayti is some nine millions of dollars, while that of South Carolina is said to be over twenty millions. That of Liberia is small, less than a million, though large for its resources; but with one good road, its trade and resources might be increased in a short time to a very great extent. Not much capital is needed to open a coffee or sugar plantation, or gather stores of oil and cam-wood, since native labor can be had at a very cheap rate, an advantage which the other two countries do not offer.

These observations have been suggested by Mr. HARLAND's letter, and as an effort to make known the appeals which come to us from a remote and much neglected colony for help. Our national policy with regard to the African is much better calculated to empty Liberia into the United States than to send any of our own population there. This hardly seems just, and is far below that standard of policy by which Republican Governments alone can thrive. The liberty that has been given to our Africans can hardly be considered *generous*, for it was their *right*; and they would seem also to have a right, where they desire it, to be restored to the native possessions from which they have been abducted.



## ITEMS OF INTELLIGENCE.

COMMISSIONERS FROM LIBERIA.—The mail steamer *Loanda* arrived at Sierra Leone May 14, from the leeward, having on board from Monrovia Hon. H. W. Dennis, Secretary of the Treasury, and his son, and Hon. W. M. Davis, Attorney General for the Republic of Liberia. They have come to arrange with this Government about the Gallinas question, and on Saturday last had an interview with His Excellency Governor Berkeley. They are the guests of the Liberian Consul, M. S. Boyle, Esq.—*The Negro, Sierra Leone*.

AFRICAN STEAMSHIP COMPANY.—At a meeting, June 17, of the African Steamship Company, the accounts for the half year showed a balance of £13,028, out of which, after setting aside £8,186 for the depreciation reserve fund, it was resolved to pay a dividend of 7s. per share, free of income-tax, leaving £466 to be carried forward.

MAILS FOR WESTERN AFRICA.—The following table shows the principal ports at which the mail packets proceeding from Liverpool every Saturday to the West Coast of Africa will call on each voyage, from the present time until the end of December next: Madeira, Teneriffe, Sierra Leone, Cape Palmas, Cape Coast Castle, Accra, Jellah Coffee, Lagos, Benin, Bonny, Fernando Po, and Old Calabar, on every voyage. Bathurst, (Gambia,) by the packets of July 18, August 15, September 12, October 10, November 7, and December 5. Monrovia, by the packets of July 4 and 25, August 1, 22, and 29, September 19 and 26, October 17 and 24, November 14 and 21, December 12 and 19.

RETURN OF A TEACHER.—Miss Fannie J. Botts, after three and a half years of assiduous labor at Cape Palmas, Liberia, has been compelled by sickness to return to the United States to recruit. She reached New York by steamer Italy from Liverpool on Monday, June 22.

SPECIAL MISSIONARY SERVICE.—The Rev. T. H. Eddy, M. D., has been sent by the Foreign Committee of the Episcopal Board of Missions, to Liberia on special service. He embarked in steamer Italy for England on Saturday, June 27. It is hoped that the purposes of this visit will be accomplished in time to allow Dr. Eddy to return to the United States in October next.

THE SIERRA LEONE CHURCH is sending out men to the mission fields beyond. Seven have joined Bishop Crowther on the Niger during the year. Yoruba is showing how the grace of God can maintain the native church, even when the fostering care of the European missionary is withdrawn.

THE GABOON AND CORISCO MISSION of the Presbyterian Church has 3 stations and several outstations. At Gaboon there are 65 communicants; at Benita, 42; and at Corisco, 60. The school at Alongo (Corisco Island) has 32 scholars; the school at Gaboon, 90; and in the training school 12 scholars are being prepared. The prospects of this mission seem to be brightening.

**A BEAUTIFUL RECEPTION.**—A Wesleyan missionary in West Africa relates the following: "On the way I was met by the people, and conducted to the mission house of the Church Missionary Society, where the school children and people surrounded the house; so that nothing would do for them but I must come out, that they might see me and conduct me to the church. On arriving at the church, an immense body of people struck up singing a hymn in Yoruba, and with tearful eyes and throbbing heart I entered the vestry, where I could not but lift up my heart to God in thankfulness and implore Divine help in the service. It was a glorious sight. The church, inside and outside, windows and doors, was one vast sea of faces, and the singing was the best I heard in Africa, and could not but move the hardest heart. And while I preached from Tim., iv, 6-8, through an interpreter, the utmost attention was given. I was safely conducted back to the mission-house by the native gentlemen, amid blazing torches to light us on the rough road."

**AN AFRICAN LOVEDALE INSTITUTION.**—The "Kaffir Express" of January 6th says: "Fourteen hundred pounds were paid down last Monday, by the Fingoes of the Transkeri, for the purpose of establishing a branch of the Lovedale Institution in Fingoland. This splendid effort speaks for itself, and tells its own story. So successful an instance of combination for a good purpose has never been known before among any of the native tribes in South Africa. It shows what can be made of these people under good leadership, and when they have confidence in the plans proposed."

### Receipts of the American Colonization Society,

DURING THE MONTH OF JULY, 1874.

NEW HAMPSHIRE.		CONNECTICUT.	
<i>Pittsfield</i> —Coll. Cong. Ch., \$11.32;		<i>Norwich</i> —Dr. Chas. Osgood.....	10 00
Coll. Baptist Ch., \$6.16.....	\$17 48		
NEW YORK.			
<i>Laconia</i> —W. L. Melcher, \$5; Dr.		<i>New York City</i> —Miss Mary Bron-	
D. S. Prescott, E. A. Hibbard,		son, \$50; Burr Wakeman, \$25.	75 00
ea. \$2; Geo. M. Weeks, A. H. C.		<i>Pokeepsie</i> —Mrs. M. J. Myers, \$30;	
Jewell, Dan. Tilton, O. A. G.		H. L. Young, S. M. Bucking-	
Vaughan, A. G. Hall, W. L.		ham, ea. \$25; Dr. E. L. Beadle,	
Dinsmore, W. F. Knight, J.		W. S. Sterling, ea. \$10; Mr. C.	
W. Bailey, Mrs. J. Whipple,		P. Adriance, \$5.....	105 00
James Runlett, H. Mitchell,		<i>Beckmantown</i> —F. V. Ranal, J.	
Dr. E. V. Pickering, G. F. Mal-		Rogers, ea. \$2.....	4 00
lard, Cash, D. F. Ladd, ea. \$1....	24 00		154 00
VERMONT.			
<i>Lakeville</i> —B. J. Cole, Thomas		<b>DISTRICT OF COLUMBIA.</b>	
Ham, ea. \$2; Thos. Dunill, A.		<i>Washington</i> —Miscellaneous.....	257 56
J. Owen, H. F. Rublee, J. P.			
Lane, L. R. Pulsifer, Mr. Dono-		<b>FOR REPOSITORY.</b>	
van, ea. \$1.....	10 00	<i>NEW HAMPSHIRE—Lakeville—</i>	
MASSACHUSETTS.		<i>J. L. Ouell, to Aug. 1, 1875.....</i>	\$1 00
<i>Dedham</i> —M. C. B.....	25 00	<i>CONNECTICUT—Moodus—R. W.</i>	
		<i>Chapman, to Aug. 1, 1874.....</i>	7 00
		<i>PENNSYLVANIA—New Castle—</i>	
		<i>Mrs. Eliza Stevenson, to July</i>	
		<i>1, 1874.....</i>	1 00
		<i>Repository.....</i>	9 00
		<i>Donations.....</i>	244 79
		<i>Miscellaneous.....</i>	257 56
		<b>Total.....</b>	\$611 35

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